

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WE'RE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XIV.

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PROCEEDINGS

Of "the General Convention of Universalists in the United States," at its first session, held in the city of Albany, N. Y., September, 1834.

TUESDAY EVENING, Sept. 16th.

The Convention was called to order by Br. Thomas Whittemore, Moderator of the last session of "the General Convention of the New England States and others;" and the members of the Council were requested to present their credentials: Whereupon the following persons took their seats. From

MASSACHUSETTS.
Hosea Ballou, Thomas J. Greenwood, Benjamin Whittemore, Thomas Whittemore, S. W. Paige, John Wenzel, Henry Bowen, Elias Howe.

NEW-HAMPSHIRE.
William S. Balch, H. F. Stearns, Moses Ballou, Robert Morse, George A. Cossit.

CONNECTICUT.
Matthew H. Smith, Charles Spear, Zadoc Stevens, Whitfield Coles.

VERMONT.
Warren Skinner, William Bell, J. M. Austin, W. S. Ballou, S. D. Walbridge, Jeremiah Dow, Davis Rich, Thomas Smith.

NEW-YORK.
Delphus Skinner, Thomas J. Sawyer, I. D. Williamson, Pitt Morse, Cornelius Harsen, Stephen Van Schaack, Ira Curtis, Levi Wood.

PENNSYLVANIA.
A. C. Thomas, Jacob Myers, S. W. Fuller, Asher Moore, Elijah Dallett, Adam Brown.

After invoking the divine blessing with Br. D. Skinner, the Convention proceeded to the election of its officers by ballot, when the following persons were declared by the Chair duly elected.

Br. HOSEA BALLOU, Moderator; Br. T. J. SAWYER, Clerk. Br. A. C. THOMAS was appointed Assistant Clerk.

It was moved that a Committee be appointed to arrange the public services during this session; and that the Trustees of the First Universalist Society in Albany together with its Pastor, Br. I. D. Williamson, be said Committee. Passed. The Report of said Committee will be seen in the order of services.

United in prayer with Br. W. S. Balch, and adjourned to meet at 3 o'clock on Wednesday morning.

Met according to adjournment; and opened the Council with prayer, Br. S. W. Fuller.

It was moved that a Committee consisting of one member from each State delegation in this Convention be appointed by the Chair, to report a Code of By-Laws for this body. Whereupon the following gentlemen were appointed.

Thomas Whittemore, Mass.: Wm. S. Balch, N. H.; Zadoc Stevens, Ct.; Warren Skinner, Vt.; I. D. Williamson, N. Y.; Elijah Dallett, Pa.

Voted that a Committee of three be appointed to receive requests and report on the most favorable place to which this Convention shall adjourn. Appointed Warren Skinner, A. C. Thomas, and T. Whittemore, said Committee.

Heard Reports of the condition of our cause in Massachusetts, New-Hampshire, Connecticut, Vermont and New-York.

The Council adjourned to meet at 3 o'clock Thursday morning.

Met according to adjournment and opened the council with prayer by Br. J. Potter.

Heard Report of the condition of our cause in Pennsylvania.

The Committee appointed to draft a Code of By-Laws reported, and after mature deliberation, the following was adopted.

CODE OF BY-LAWS.

I. On each annual meeting of the Convention the Moderator of the preceding shall call to order and preside until another is chosen; in case of his absence this duty shall be performed by the former clerk, or in his absence by the standing clerk; and if neither is present, any member may call to order.

II. The first business of the Convention shall be to receive the certificates of delegates.

III. The Moderator, Clerk and standing Clerk, shall be elected by ballot—

other elections may be made in such manner as may be determined at the time.

IV. After the election of officers, the records of the preceding year shall be read by the Clerk, together with the constitutions, and the By-laws.

V. The appointment of Committees shall devolve on the Chair, unless otherwise ordered at the time.

VI. No member of the council shall be allowed to speak more than twice on any motion without permission from the chair.

VII. No laymen shall be received as proxy for a clerical delegate, nor shall a clergyman be received as proxy for a lay delegate.

VIII. All Reports, Resolutions, Motions and Amendments thereto shall be reduced to writing, at the request of any member of the council.

IX. Every member speaking shall address the Chair, and shall not be interrupted, unless to call him to order.

X. The Moderator, vacating the chair, may appoint a chairman *pro tempore*: but this appointment shall not extend beyond an adjournment of the council.

XI. The Moderator shall have the privilege of speaking on questions of order, in preference to other members.

XII. In case of any regular revision of the By-Laws, the vote of a majority shall be sufficient, but to suspend a rule in any particular case, shall require a vote of two-thirds.

The Clerk read a letter from Br. Hosea Ballou 2d, resigning the office of Standing Clerk which he has for several years held under the General Convention of the New-England States, &c.

Proceeded to the election of a Standing Clerk. The votes being counted, Br. Hosea Ballou 2d was declared duly elected.

Br. W. S. Balch introduced the following preamble and resolution which was adopted.

Whereas, it is very desirable to obtain a correct statistical account of the present condition of our denomination throughout the United States; therefore,

Resolved, That the several State Conventions be requested to obtain through their Associations as far as possible an exact statistical account of the order of Christians to which we belong, within their respective bounds, and report the same to the next session of this Convention.

It was moved that Br. Stephen R. Smith be appointed to deliver the occasional sermon at the next session of this body, and that Br. A. C. Thomas be designated as substitute. Passed.

The following resolution was introduced and unanimously adopted.

Resolved, That the thanks of the Convention be presented to our worthy Br. Hosea Ballou for his excellent occasional sermon, and that a copy be requested for publication.

Voted that the Clerk be instructed to prepare the Minutes of the proceedings of this Convention for publication, and accompany the same with a Circular Letter.

The Committee on adjournment reported that they had received requests from Hartford, Ct.; Philadelphia and New-York, asking the next session of this Convention to be held in these cities respectively. The Committee recommended Hartford as the most suitable place. The Report was accepted.

Voted that this Convention adjourn to meet in Hartford, Ct. on the evening preceding the third Wednesday of September, 1835.

United in solemn thanksgiving and prayer with the Moderator. Adjourned.

HOSEA BALLOU, Moderator.

T. J. SAWYER, Clerk.

A. C. THOMAS, Assist. Clerk.

ORDER OF PUBLIC SERVICES.

Tuesday Evening.—Prayer, Br. A. C. Thomas. Sermon, Br. M. H. Smith. Text, Matt. xix, 27, "What shall we have therefore?"

Wednesday Morning.—Prayer, Br. C. F. Le Fevre. Sermon, (Occasional) Br. H. Ballou. Text, Luke xii, 32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Afternoon.—Prayer, Br. W. Skinner. Sermon, Br. A. C. Thomas. Text, John xviii, 33, "What is truth?"

Evening.—Prayer, Br. T. J. Sawyer. Sermon, Br. T. Whittmore. Text, Acts xvii, 18, "He preached unto them Jesus and the resurrection."

Thursday Morning.—Prayer, Br. J. Potter. Sermon, Br. P. Morse. Text, Isa. lii, 7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Afternoon.—Prayer, Br. J. Myers. Sermon, Br. D. Skinner. Text, Acts xvii, 17, "And Gallio cared for none of these things."

Evening.—Prayer, Br. J. M. Spear. Sermon, Br. K. Haven. Text, Gal. iv, 18, "It is good to be zealously affected always in a good thing."

This Epistle is necessarily deferred until next week for want of room.—EDS.

MINISTERING BRETHREN PRESENT.

Massachusetts.—Hosea Ballou, Benjamin Whittemore, Henry Bacon, Boston. Thomas Whittemore, Cambridge-post, T. J. Greenwood, Framingham. Massachusetts, Hosea Ballou, Stoughton, Gilman Noyes, Spencer. David Van Alstine, Princeton. John M. Spear, Hyannis.

New-Hampshire.—Wm. S. Balch, Claremont. Moses Ballou, Bath. H. F. Stearns, Great Falls.

Connecticut.—Matthew H. Smith, Rufus O. Williams, Hartford. Charles Spear, Granby. Daniel Tuttle, Farmington.

Vermont.—Warren Skinner, Shaftsbury. Wm. Bell, Woodstock. Kittridge Haven, Shoreham. Henry Gifford, Shrewsbury. John M. Austin, Montpelier. Eli Ballou, Swanton Falls. Wm. S. Ballou, Hartland. Hosea F. Ballou, Whitingham. Samuel A. Davis, Rockingham.

New-York.—I. D. Williamson, Charles Woodhouse, Albany. Dolphus Skinner, Utica. Pitt Morse, Watertown. Levi Marvin, Duaneburg. Maxey B. Newell, Schodack. Thomas J. Whitcomb, Schenectady. Salmon C. Bulkeley, Peckskill. Jesse Bushnell, Fort Plain. L. C. Brown, Bridgewater. L. L. Sandler, East-Bloomfield. William Whittaker, Jr., J. Bachelor, Hudson. Job Potter, Cooperstown. Joshua Britton, Jr., Middleville, Herk Co. Russel Tomlinson, Le Roy. Timothy C. Eaton, Wollcott. Shaler J. Hillyer, North Salem. C. F. Le Fevre, T. J. Sawyer, New-York.

Pennsylvania.—A. C. Thomas, S. W. Fuller, Asher Moore, J. H. Ghon, Jr., Philadelphia. Jacob Myers, Petersburg.

CIRCULAR LETTER.

The General Convention of Universalists in the United States to all of like precious faith within its bounds, sending Christian salutation;

Brethren.—Under the kind providence of God, we have been permitted to hold our first session. It will be seen by a reference to the proceedings that six states were represented in this Convention viz. Massachusetts, Connecticut, New-Hampshire, Vermont, New-York and Pennsylvania. The number of delegates present was respectable, constituting a council of thirty nine members.

The business of the Council was transacted with great harmony and a spirit of mutual friendship and concession was manifest throughout. A Code of By-Laws was adopted, which it was hoped might be found useful in future sessions.

The Convention is particularly anxious to obtain more extensive and definite statistical information concerning the sect of Universalists in the United States. For this purpose a preamble and resolution were adopted requesting the several state Conventions to furnish the General Convention with whatever facts they might be able to collect. This is solicited not only from state Conventions which consider themselves in fellowship with the General Convention, but from all without regard to their connexions with this body, and where no state Convention, Association, or other public body exists, any information from our brethren gratefully will be received. The convention desires, if possible, to ascertain how many preachers of the Universalist faith there are in the United States, and Canada—how many societies—the number of their members—how large a portion of the time they enjoy the ministry of the word—how many meeting-houses are owned wholly, or in part by our friends—and what exertions they are making for the establishment and diffusion of our holy faith: In short the Convention would be apprised of every thing within the knowledge of our friends concerning the present or prospective condition of our cause.

From the State Convention of Massachusetts we received a very interesting Epistle, furnishing to a considerable extent the desired information. From this epistle it appears that there are in the State of Massachusetts, fifty six preachers and ninety six Societies. These constitute the Associations, and one State Convention. Two periodicals devoted to the propagation and diffusion of Universalism are published within this State possessing an aggregate subscription list of about seven thousand.

From the other states represented in this Convention we received no written statements.—Much very interesting information however was furnished by the delegates present. Time will allow us only to mention some of the results drawn from these statements.

How do we know, for instance, that parents love their children? If we can answer this question, we can also, which relates to the love of Deity.

Now we know that parents love their offspring, because they form benevolent designs towards them, and endeavor to promote their welfare. Were they to profess ever so much kindness and good will, and yet never do any thing for the real benefit of their children, should we believe them sincere? Certainly not.

Hence, it is by their fruits, their efforts, their works, that we may decide in this case. Real unaffected love would induce the parent to confer upon the child, the greatest possible degree of happiness.

And is it not safe, to apply this rule of reasoning to the great author of our be-

ing, the Father of our spirits? Surely, let the inquiry, therefore, be made, What has the Deity done for the children of his creation, which demonstrates his love, in various degrees, and even the highest degree?

If I say he is good and benevolent as our Creator, Preserver and Benefactor, it may be replied, perhaps, that we grant it to a certain extent. God's love is manifest in the organization of the human system—in shines and showers—seed-time and harvest—general health and happiness. But still there is a deficiency. Love is not manifested in a superlative degree. The sun is sometimes hidden when we seem to need his beams; the rains are often withheld, and then come down in drenching rather than refreshing showers. The earth is not always abundantly fruitful, and health and happiness are very unequal and imperfectly enjoyed. And, besides, God has, to say the least, permitted the introduction of sin and condemnation into this otherwise beautiful moral world. The life we now enjoy is temporary at least, and must be followed by death and the grave.

Although we admit, then, that God is benevolent, how shall we know that he is love, in the highest and most glorious sense? How shall my anxious mind be satisfied that his benevolence is not limited to the narrow bounds of time, and exhausted in the bestowment of this life's blessings and enjoyments?

In answer to these inquiries we must direct our attention to the words of the text.

"God so loved the world." How?

"That he gave his only begotten Son."

For what purpose? "That whosoever believeth in him might not perish but have everlasting life." Here then, is the manifestation required; the very exhibition which is necessary to fill up the above named deficiency, and render the existence full and perfect that God loves the world in the highest degree.

The subject may be rendered more clear and striking, perhaps, by devoting a moment's attention to some collateral testimony from the scriptures. It will appear on examination, that God manifested his love, to a sinful, unbelieving, ungodly world. His object was to reconcile and save the world, and bring all to the participation of everlasting life. Hence we are told, "God sent not his Son into the world to condemn the world, but that the world through him might be saved." That this is a salvation from sin and its consequences is too generally admitted to require proof in this place.

Christ died for the ungodly, the wicked—enemies to God by wicked works.

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, &c.; but God commendeth his love toward us, in that, while we were yet sinners Christ died for us."

And the venerable John considers this commendation or recommendation, as the most direct and unequivocal proof that God is love. His language is remarkably forcible.

"Herein is love," saith he, "not that we love God, but that he loved us, and sent his son to be the propitiation for our sins."

And if any man sin we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Such my friends is the scripture testimony concerning the love of God—the Father and Friend of human kind.—

Make your own comments, draw your inferences, but O, neglect not to admire and adore the immensity of unborn and undying Love!

On the part of the Almighty there must have been a special or specified object, some grand end, or aim, in the advent and ministry of his son. That sublime and definite object was, that the world through Jesus might have everlasting life. This life everlasting, in the proper sense of the term, may imply the life of the resurrection state, though that be not its most common import in the scriptures. This life is possessed or anticipated by a true and living faith; and hence the believer is said to have eternal life, even in the present state of existence. But I apprehend that the reality—the substance, the blessing promised of God through his son is incorruptible life and ever-increasing in an immortal, celestial constitution. As saith St. Paul, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." And where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life."

We may be reminded, perhaps, that those, and those only who believe in Christ are saved from perishing, and enjoy in this world, life everlasting. Granted; and what then? Why, it only proves that our views are substantially correct.

We have argued that those who believe in the Lord Jesus Christ, anticipate, and by faith, enjoy their ultimate immortality. But the impenitent and unbelief, so long as they remain in that

situation, do perish in a certain sense. As said the prodigal, they "perish with hunger" — "perish for lack of vision," and are shut out from the light of divine benevolence and glory.

But blessed be God, they shall not perish forever or eternally. The mighty Saviour shall finally triumph in the cause of Salvation, for the Father hath given him power over all flesh, that he should give eternal life to as many as the Father hath given him. He shall see of the travail of his soul and be satisfied.

CHRISTIAN INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, OCTOBER 10, 1834.

RELIGIOUS INTEMPERANCE.

It is no desirable business often to be engaged in exposing the faults of our contemporaries. To minds naturally disposed to peace and good fellowship, there is something unthankful in the very thought of such an undertaking. But what then? — shall we — editors, who are placed on the public posts in the character of *sentinel* — therefore see errors abound and mischief prevail under our very eye, and hold our peace? This would be treachery to the cause of truth and virtue. We must not, we cannot, thus keep silence when duty calls to "plainness of speech." We must raise the warning voice — when admonition and rebuke are necessary.

The efforts of the sectarian partisans of the present day to increase their numbers by the "extraordinary means" now in vogue, appear to us to be a species of censorable intemperance. Indeed, *excitement* is the object of those efforts — and excitement is intemperance in proportion to the degree to which it is raised. Why do men drink ardent spirits? It is for the sake of the *excitement* which they raise — and excitement becomes drunkenness whenever it deranges the sober and discreet exercise of the mental faculties. At first a single "glass" will answer the purpose; soon, however, this loses its power to stimulate to the desired extent, and the quantity is increased. The young inebriate requires a double dose to produce the effect the former used to secure. And in time, he requires half a pint to get himself *sober*, after the revels of the preceding day, and will carry off his quart or more per day in sailing trim. We see the like of this similitude in the *exciting* measures prosecuted in the religious community of the present day. Formerly, meetings on Sunday evenings were "extraordinary means" of grace, which would excite a whole neighborhood into a frenzied revival. Shortly, the novelty of these passed away, as they became common things, and night meetings occasionally on week days, in addition to the exercises of Sunday evenings, were found necessary to produce excitement. These came to be repeated till about every night was devoted to religious meetings. Bye and bye a *week day* meeting was added as an extraordinary thing. This was a wonderful measure, and secured the visits of the holy spirit with great power. At length the Methodists retired into the woods, pitched their tents and laid out for a regular built Camp meeting. This was so "extraordinary," that it shocked all other sects as indecent and outrageous. — But indecent and unscriptural as they were, the fact was not to be denied, that they operated finely to produce revivals, and the production of *these* of course must be acknowledged as an evidence of the presence and approbation of the divine spirit. So that all objections were withdrawn, and all hands went into the still newer "measure" of *four days* meetings. What! a meeting to last four entire days, and this too in the middle of the week? Yes, this was the measure, and wonderful success followed. Ultimately the four days meetings have been extended to "protracted meetings," which generally last a week or two, and sometimes forty, sixty and even eighty days and nights in succession. This is drinking half a gallon per dose. All lesser quantities have exhausted their power, and now nothing short of a constant stream, turned down as by a propelling pump, can produce a revival. It is all intemperance — the whole of it; intemperance as rank and revolting as that produced by any *other* stimulant.

The mischief which religious dissipation produces is manifest and great. It completely distracts the mind, and renders men and women fanatics — out of the pale of reason. They are not sane — they are intoxicated with a zeal without knowledge. Religious intemperance, also, disqualifies its subjects from prosecuting the sober business and the real duties of life. Who ever knew a man made a better neighbor or friend; or, who ever knew him rendered more punctual and honest in the fulfillment of his obligations, in consequence of his drinking in such large draughts of the spirit of fanaticism? None — we venture to say.

We have little opinion of a religion which would multiply proselytes by means intended to operate upon the passions, rather than upon the understanding. Those who resort to such means betray their own consciousness, that their system has little to do with the sober understandings of men any farther than it may *prostrate* it, to lead the subject into the traces by an excitement and intoxication of the passions.

A THREE-FOLD CORD.

Universalists it must be confessed by their opponents, have the great advantage of the following insuperable and most interesting facts and circumstances in favor of their system — viz. 1. The will of God is in favor of the salvation of all men. 2. Christ died for the salvation of all men. 3. Every benevolent heart in the Universe which is touched by the spirit of heaven, desires the salvation of all men. Here is a "three-fold cord which is not easily broken." If the facts were otherwise, that is, if God did not will universal salvation; or if Christ did not come to save all men; or if the doctrine of Universal Salvation was disagreeable to the godlike heart, then there might be materials for a fair and logical argument against the system. As it is, *every thing which could be desired* is in our favor. And what is opposed to the salvation of all mankind? It is not the will or purpose of the Almighty; — it is not the object of Christ's mission, — and, is it the desire of a christian soul which is opposed to it? None will dare now this. Indeed, we know of nothing opposed to it but the father of evil, and is he the character, the omnipotence and success of whose purposes it becomes *christians* to defend? Will he succeed and must almighty God fail? Oh, tell it not in Gath! publish it not in the streets of Askalon! Give us the advantages in support of our system which are above mentioned; and our opposers shall be welcome to set off with all the advantages of an opposite description which they can invent in support of theirs. We feel *thrice* armed with such facts to support us. Let our opponents rail on, and declare our doctrine false and pernicious. Amidst the storm of contempt and persecution which they raise, we will complacently appeal to, and rely upon the great, immovable pillars of our faith, confident in the strength of Him whose promises are all yes and amen in Christ, the all sufficient and triumphant "Savior of all men."

MAINE UNIVERSALIST ITINERACY.

The Agent of the Board of Directors for the Maine Universalist Itinerary, Rev. Seth Stetson, has completed one quarter's labors in the service of the Society, and commenced upon the second. Hitherto his success has been quite limited, but not altogether in vain. About one hundred brethren have become members of the Society and paid the entrance fee, and he has received a considerable in addition by way of subscription. After deducting therefrom what the board have thought proper to allow him in consideration of his services and expenses, there will be something remaining in the hands of the Treasurer. Should the same increase continue, it is to be hoped that early in another year, say next Spring, the Board will be enabled to proceed according to the intentions of the Society and send forth several faithful laborers into the waste places in our State.

We wish it were in our power to write something which would arrest the more general and zealous attention of our brethren to this subject. We profess to love the cause, and desire to see it succeed. We lament, too, the power which the autodox in many places are acquiring whilst we sleep on our posts. But, we must not, we cannot, expect to push the car of conquest forward, or to prevent the desolating prevalence of false religion, unless we exert ourselves; and this exertion must be concerted and general. We must all feel willing to do something — something more than to hope for the best and look on in silence and inactivity.

Br. Stetson has a service which he has undertaken from a sincere desire to do his duty in behalf of our cause. It is, at best, a laborious one, and sometimes quite an unthankful one. He is a gentleman of honest intentions, and of a sincere mind, which cannot but be grieved whenever he is called to experience any thing of the illiberality and prejudice which he may be obliged to meet with on his way. We do fraternally recommend him to our friends wherever he may travel, and hope and trust they will contribute according to their means in aid of the Itinerary. At present, we believe he is visiting our brethren in some of the towns in Penobscot county. We have many friends in that quarter. And this, too is a section of the State which may in turn, need the assistance of the Itinerary.

A N E C D O T E.

A brother in Penobscot county relates to us the following as an anecdote. At a camp meeting in the town of S. a Mr. W. happened to seat himself rather near the ladies. On being discovered, a clergyman, apparently enraged, approached Mr. W. remarking with emphasis, "it is contrary to our regulations for the gentlemen to be with the ladies on camp meeting occasions." Mr. W.

withdrew. It was not long, however, before this same clergyman was seen "mighty thick" with the ladies himself — being very affectionately disposed towards some and ogling others. Whereupon Mr. W. had the intolerable daring to arise, and with a loud voice, address the clergyman in his own language — "Sir, it is contrary to our regulations for gentlemen to be with the ladies on camp-meeting occasions." The thunderstruck preacher felt the force of the rebuke and was obliged to withdraw. We know not what camp-meeting laws are; doubtless there is sufficient need of a rule which would separate gentlemen and ladies on such occasions; but we do not suppose that any such rule was intended to exclude the preachers from the females — otherwise Avery might never have been troubled by a stack yard.

EXCOMMUNICATION.

It is well known that Martin Luther excommunicated the Pope. So, after the same example, we notice from time to time in the public papers, cases wherein individual members of autodox churches, having come to the light, have anticipated the excommunicatory acts of the church, and first of all excommunicated the whole body. We have an instance now before us in the Utica Magazine, of Mr. Chester Perkins of Harford, Pa., who publicly excommunicated the Presbyterian Church in that place. Here follows his Bull.

"EXCOMMUNICATION.

To all whom it may concern; This is to certify that I do hereby solemnly eject and excommunicate the Society above named, from all fellowship or connexion with me in religious sentiment; and do hereby avow my honest disbelief in the doctrine professed by its members. CHESTER PERKINS."

"Attest, Samuel Ashton."

Mr. Perkins says that when he was a child, he spake as a child, he understood as a child, he thought as a child; but now he has become a man he thinks it his duty to put away *childish things*, which he does by ejecting the doctrines of the Presbyterian Church.

NEW SOCIETY.

From the Concord Star we learn that a Universalist Society has been legally organized lately in London and Canterbury N. H.

CIRCULAR LETTER.

Brethren in the Faith, — The Kennebec Association of Universalists held its annual meeting in West Waterville, on the 24th, and 25th, of the present month — as previously appointed and notified. The Ministers, and Delegates from Societies, formed a Council on the morning of the 24th, and proceeded to the transaction of such business as came before them, and such as was deemed necessary to the promotion of the Cause of truth and righteousness. But as their doings may be found in the minutes of their proceedings, it will not be needful here to name them. Every thing was done in the spirit of harmony and brotherly love — in the spirit of the gospel of peace. We shall hope that the meeting may have been productive of great good, and tended to enlarge and strengthen the borders of our spiritual Zion. At least, we shall hope it may have given a new and salutary impulse to the blessed cause of our dear Redeemer and Saviour, — the cause, as we believe, which we have espoused, and feel it to be our duty to defend. If it has produced such an effect, we shall be satisfied with the result of our labors; but if not, we must submit.

Our public meetings, on the first day of the session, were not so fully attended, as we could have wished; and even on the second day, which usually calls out the largest number, there was room enough, and to spare. Still, they were interesting. The services were performed "decently and in order," — the discourses were well received, and the congregations manifested an encouraging degree of satisfaction in all the public performances. A good spirit presided, and much zeal and earnestness in the cause were exhibited, by both speakers and hearers. The seed was doubtless sown in good ground; and we may reasonably expect that it will spring up, and take deep root, and grow, and bring forth fruit, "some a hundred fold, some sixty, some thirty." Such, at least, is our strong and ardent desire — our firm belief.

It gives us pleasure to state, brethren, that the cause of truth still continues to prosper. It moves on, with an accelerated rapidity, and is, as we believe, destined to cover, in the final issue of things, the whole earth, as the waters cover the sea. But this great and desirable result must be brought about, under God, through the instrumentality of human means. We may not expect to see the benevolent doctrines of the gospel prevail, if their friends fold their arms, and stand still, or sleep at their posts. The peculiar circumstances of the times require of them a new and spirited effort, and it is time for them to awake, and go forth, and fight valiantly, — but not, let them remember, with "carnal weapons." They must fight with the sword of the spirit of truth; and when they have gained a victory, they must secure the spoils by the strong bands of christian charity and fraternal affection. They may overthrow the "strong holds" of their enemies, by forcible and convincing arguments; but they must subdue and conquer their hearts by the power of celestial love, — the pure spirit of the gospel. And until this work shall be accomplished, the victory has been gained in vain.

If the friends and advocates of the cause of Christ wish to prevail, and secure to themselves and the world a permanent and lasting good, they must concentrate and direct all their energies to one point. They must all have one object steadily in view, and allow nothing to divert their minds from it. The cause — the cause — let that be

their object, and let no minor considerations — no mere differences of opinion — especially, upon unimportant subjects — draw their attention from it. Let their ambition be, not to see who shall be the greatest in the kingdom, but who can do the most good — who can be the most successful in preaching the gospel — who can turn the greatest number of sinners from the evil of their ways — who can strive the most earnestly to bring men to the knowledge of the truth. Let them all turn their minds to this point, and a salutary change would soon be witnessed in the state of things — a great improvement in the welfare of religious Societies. They would not only have a "name to live," but they would live, in truth and unity.

Brethren in the Faith, — We wish you success in all your efforts to promote the cause you have espoused, and we pray God to prosper all your laudable undertakings. Go on — and "if you faint not," the promise is, that in due season, you shall reap.

Per order, C. GARDNER.

For the Christian Intelligencer.

MR. EDITOR, — Permit me to offer through the medium of your useful paper a few reflections on the infelicities of the present state. That humanity is attended with many painful anxieties is not to be denied. We find that trouble is almost the inseparable companion of man, from the cradle to the grave. In the tender infant there is no disguise; it expresses its pains with excruciating pain — the memory fails — the pulse is irregular and faint, and the wheels of the animal machine being clogged or decayed beyond repair, the breath ceases; the body returns to the dust as it was before its organization, and the spirit to God who gave it. These are some of the troubles which human nature is heir to. But had the imagination of a poet, and the pen of a ready writer, I could not enumerate all the ills of life. Painful as it is, to take a survey of the infelicities of human existence, I trust that it will not be without its utility. Sorrow excited by this melancholy picture is often better than laughter; for by the sadness of the countenance the heart is often made better. To this end let these meditations conspire.

corrupting the virtues of the people, and vice pouring in from all quarters like a flood; he sees infamy and bribery invading all ranks, truth and virtue discarded, offices most artful, and designing; the best men exalted.

In poverty, and obscurity, man has troubles, and in riches and honor he is not free. He fancies some particular situation necessary for his happiness, and after a great many exertions he obtains it, and finds that it is a bane. Placed in the most exalted situations of life, and master of the India's wealth he is even then unhappy. Finally, he is exposed to rolling billows and threatening tempests, to lingering diseases and acute pains. At last he arrives at old age, and while bending down under the weight of three score years and ten, the damp cold grave yawns before him, the horrors. He looks around for his ancient friends with whom he began the active career of life. But, alas, alas, alas, they have long since been numbered with the dead!

The weight of years has now become a burden — the eye is dim — the head shakes — the hand trembles — the body is racked with excruciating pain — the memory fails — the pulse is irregular and faint, and the wheels of the animal machine being clogged or decayed beyond repair, the breath ceases; the body returns to the dust as it was before its organization, and the spirit to God who gave it. These are some of the troubles which human nature is heir to. But had the imagination of a poet, and the pen of a ready writer, I could not enumerate all the ills of life. Painful as it is, to take a survey of the infelicities of human existence, I trust that it will not be without its utility. Sorrow excited by this melancholy picture is often better than laughter; for by the sadness of the countenance the heart is often made better. To this end let these meditations conspire.

W. S. C.

For the Christian Intelligencer.

A CLERICAL FOP.

I do not know of a more disagreeable, and indeed of a more worthless character in community, than a Clerical fop. He is certainly no benefit to any class of mankind, and the good he does in the world is but small. It is true, he professes to teach mankind the way to life and salvation. He tells people how they should live. He informs them that they must forsake their wicked ways and strive to obey the Divine commands. He tells them that there is a way if they tread therein, that will conduct them to happiness. But how does he teach mankind these things? Does he appear to express an earnest desire that men should pursue the road that leadeth unto unsullied bliss? Does he teach them the blessed precepts of christianity by his own example as well as by theory? Does he lead mankind by mild and gentle persuasion, by his winning manners, his kind disposition and open and generous soul to the happy gates of gospel peace? Or in other words is he an example that others should follow? No, far from it. He is almost the last person that any one should think to follow. He teaches mankind that which he does not practice himself. He teaches by words alone, and that only, when he stands in the sacred desk before a congregation. Yes, by words only, coming from the mouth of him whose heart is prouder than Lucifer's, and whose soul never felt the enlivening beams of gospel grace.

We I to endeavor to amuse my own fancy, in giving a description of the imaginary devil which is such a favorite hobby with many professed christians, indeed, I do not know of any better mode I could dress him out in, that would answer the nature and disposition of that supposed being so well, as that of a proud foppish clergyman. I think that I should dress out this imaginary being in the form of a young man, who professes to be a teacher of righteousness — but whose manner and deportment are quite of a different cast — with dandified coat and pantaloons, and green or white spectacles, — quite immaterial which — and then I would suppose him strutting through the streets, cutting a swath with his cloak flying in the wind, something like a peacock with his feathers spread, and his arms extended to a considerable distance from each side of his body in order that something might come in contact with his dignified person — or I would place him in the pulpit before a congregation and suppose him addressing his hearers with all the pretended wisdom of a Newton.

Why I should paint him out in this style is, because I have ever thought that his satanic majesty always wished, like some foppish young preacher, to make himself appear in the minds of others far better than what he in reality was, but did not know exactly how to do it. And so I am much inclined to consider this supposed personal devil to be a very ignorant, self-conceited sort of a fellow, and but very little knowledge of the real good sense and sound judgment of the thinking part of community, so I have ever thought that he ought to be dressed out in that style and represented as behaving in that way, which, although it might gain the admiration and notice of such as knew not the difference between vanity and real worth, would still be the most disgusting to every person of sound mind and of common sense. This is the reason, and I think it is a good and sufficient reason, why I would dress out this author of all mischief in the form of a proud, haughty, foppish young clergyman.

A proud foppish deportment in any person is always disgusting to people of real worth; but it always appears the most ridiculous when seen in the man who professes to be a teacher of the gospel — especially if he happens to be a young man, who has but just entered into that arduous but great and even important profession.

What has a minister to be proud of? or in other words, what is a preacher in possession of, that inclines him to think himself so much above the common level of mankind? Is it his superior wisdom? is it because he takes the word of God for his guide? does he choose the precious book for the man of his counsel, for a light to his feet and a guide to his path? No, far from it. It is most assuredly a lack of real sound wisdom, and an entire ignorance of the commands, instructions and valuable pre-

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cepts laid down in the volume of sacred truth. By a vain conceit that lies in his breast, he supposes himself possessed of more wisdom than any other man. This vanity inclines him to think that he is almost an object of wonder to the world for his unequalled talents; that all admire him for that something which he possesses that no other person does, and that his congregation delights to hear the words flow from his mouth as though they had been spoken by the tongue of an angel. O shame where is thy blush! I would to God that the tongue of such a man might be mute, and his mouth sealed in silence until he learns the vanity of his own heart.

When I see a young man, who has just entered the ministry, strutting round as though he were lord of all the creation, finding fault with every one with whom he is acquainted, looking upon his brethren with an air of disdain as though they were all beneath him both in point of talents and usefulness, criticising on the sermons of the best preachers in his order, ridiculing the writings of the most learned, condemning without ceremony the expositions on passages of scripture of those who have been preachers longer than he has been in existence, and who have ever been known for men of the soundest judgment, and in fine, finding fault with every body and every thing because people do not choose to be under his *fatherly protection*, and be guided by his vain and ambitious thoughts — when I say, I see such a vain, proud, haughty, foppish, self-conceited young clergyman as this, I am inclined to think that he had better tarry a little longer at Jerico until his beard becomes fully grown. XENOPHON.

For the Christian Intelligencer.

Historic SERMONS. — NO. 20.
"And they said one to another, Behold, this dreamer cometh." Gen. xxxvii : 19.

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, OCTOBER 10, 1834.

DEATH BY POISON. — Mrs. Sager, whose demise is recorded in another part of our paper, died from the effect of poison — probably by Arsenic — on Sunday afternoon last. About 8 o'clock, A. M. she commenced vomiting and suspicous having been excited that she had swallowed poison, medical aid was called in, but in spite of every exertion which medical skill could make, she expired in about 6 hours, in great agony.

A late English writer, in enumerating the modes of punishment in China, says: — "The grand panacea however, after all, is the rod. The general application of this vigorous instrument of administration is by no means confined to China, but embraces without exception every country of the East, from Japan to Bengal, including about 500,000,000 of people, or more than half the human race. There the rod, under its various appellations of bamboo, cane, cudgel, or birch, is actively at work from morning till night, and afterwards from night till morning. The Grand Patriarch canes his first minister; the Prime minister canes the Secretary of State; the Secretary of State admonishes Lords of the treasury by belaboring their backs; these enforce their orders to the first Lord of the Admiralty by applying what is equal to a cat-o'-nine-tails. General cane field-officers, and field-officers the captains and subalterns. Of course the common soldiers of the celestial army are caned *ad libitum* by every body. Then husbands cane their wives, and wives their children. In short, the Chinese and their neighbors may be truly described as well-flogged nations."

Sir Astley Cooper, a celebrated London Surgeon, was recently called 130 miles from London, to give advice. On arriving at the place he examined the case, and said, "the treatment is good." He was absent but a little more than a day. His bill was \$300 guineas, equal to \$1500!

The London correspondent of the N. Y. Observer says he has ascertained that the coat, which is part of the court dress of Prince Esterhazy, an Austrian in London, cost 100,000 sterling, or \$44,000, and he estimates that the other parts of the same dress cost as much as the coat. It is said that every time he wears the coat, it costs him about \$1000 to make good the jewels which are brushed and shaken off in company.

His second dream, respecting the sun and moon and eleven stars making obeisance to him increased the hatred of his brethren, but his father seemed to think there was something worthy of observation. These dreams provoked the envy of Joseph's brethren, and they intended to frustrate them.

Hence they first stripped him of his coat of many colors, and confined him in a pit, where was no water to quench his thirst. They intended to destroy Joseph, rather than to have him to reign over them. But God's counsel must stand and he will do all his pleasure.

He purposed the exaltation of Joseph and the abasement of his envious brethren. And the very means, which they made use of to frustrate the purpose of heaven, brought to pass.

God knew certainly for he had so purposed, that the seed of Abraham should sojourn in Egypt. He knew there would be a famine in that land. He knew that Jacob's family would stand in need of bread. He would, therefore, send Joseph to Egypt to provide before hand, as the people would need.

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How short sighted, how impotent is man! How vain is man, to think that he can frustrate the plan or purpose of the Most High! From what took place we may plainly see that Jacob's dreams were divine. They were given by God. They, no doubt, strengthened his faith in God, when he was sold a slave into a foreign land. The God who spake to him in the vision of the night, when deep sleep falleth upon man, was with him in all his trials and afflictions.

When the officers of Pharaoh, who had offended their Lord, and were confined in prison with Joseph had their dreams, both in one night; Joseph predicted their doom, accordingly. When the Butler saw he was to be restored to his place, and give the cup into the King's hand again; the Baker told his dream, which Joseph as readily, and faithfully interpreted. While the first is restored in three days to his Butlership, to give the wine cup to Pharaoh, the Baker in three days, is taken out of prison, and hanged on a tree, to be consumed by the fowls of heaven.

The dreams of Pharaoh, concerning the seven fat and seven lean cattle which fed in a meadow; and the seven good ears of corn, and the seven blasted and thin ears, devouring the good, were but one, to show the king, that there should be seven years plenty, and seven years famine. The King was satisfied that Joseph was a true prophet. He, therefore, takes him out of prison, and makes him governor of the land of Egypt. Thus we learn that all these dreams were from one who knew the end from the beginning; and who rules in the armies of heaven, and among the inhabitants of the earth: who putteth up Kings and pulleth them down: who exalteth the humble, and debaseth the proud: who worketh all things after the counsel of his own will. S. S.

Polish Exiles. — A society was formed sometime since in Liverpool, to protect the unfortunate and suffering patriots of the Polish Revolution, who have escaped the prangs of the arch tyrant of the north, Nicholas. This society has been pre-eminently successful in its objects. As many as 170 names have been on their books at one time, all of whom have been relieved.

The sum bestowed, after having ascertained the merits of the applicants, have varied from three to fifteen shillings per week to each individual. The British Government have at length come forward, and allowed a grant in behalf of these exiles to the amount of £10,000 — £8,000 to be appropriated to the service of those who were in London, and £2,000 for those who remained in Liverpool, where they were furnished with fuel and lodgings in the barracks in addition to the weekly distribution.

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One of the first efforts to establish domestic manufactures at the South has been attended with a heavy loss to the enterprising capitalist, concerned in it. The new cotton and wool factory at Athens, Geo., was destroyed by fire on the 12th ult., together with a large stock of machinery. The loss is supposed to be not less than \$40,000, not one dollar of which was insured. The fire broke out in the attic, where a quantity of raw cotton was stored, and is said to have arisen from spontaneous combustion.

A vessel bottom up, was discovered adrift off the Island of Bermunde, 3d Sept. and towed ashore. She had been scuttled and her cargo found to consist of red oak staves; name on the stern, Helen, of Bath, supposed to be a brigantine. About 18,000 of the staves had been saved. [The above is no doubt the Hellen, Brookings, master, which sailed from Richmond in January last for Barbadoes, and has not since been heard of.]

We may say without fear of contradiction, that MORE THAN A THOUSAND of the emigrants who have left Great Britain and Ireland the present year for the British North American Provinces, have perished by shipwreck on the passage. This is a 40th part of the whole number. Of a still greater number who have left the same countries for New York, not one has perished by shipwreck. These are facts worthy of being noted.

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FOREIGN ITEMS.

Lately, as an evidence of the severity of the laws in England, a boy who obtained a hat, value 6s 6d, two loose women for flitching two sovereigns, and a boy in the possession of whose mother, a mad woman, supported by him, was found some pieces of salt pork, said to have been stolen, were all transported — the two former for life, the last for seven years.

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Insurrection in Syria. — The Augsburg Gazette of the 17th inst. has the following from Constantinople of July 25: — "The insurrection in Syria assumes a most serious aspect. Ibrahim Pacha will have difficulty in maintaining his ground in that province. The greater part of the population, especially in the mountains of Libanus, is in movement. — He is endeavoring to concentrate his forces in order to put an end to the insurrection at one blow: but the Druses are a warlike people, who will oppose a stronger resistance than he met with on the part of the Porte in Anatolia. The Porte, although aware of what is going on, remains inactive, and seems to be waiting the result. The news that the Viceroy has caused some regiments to be embarked for Syria, and will repair thither in person, has caused a powerful sensation here. All the Fanbourg of Pera is in movement, and couriers depart in every direction. The maintenance of the occupation of Syria is a vital question for Mehemet Ali. If he should lose the province, he will be lost to the Porte. It must be confessed that he possesses great means for maintaining his ground, but whether he conquers or not, he must abandon the line of policy which he has hitherto pursued. He must cease to treat his new subjects as slaves.

It is supposed that the intrigues of the European Powers are at the bottom of these events. The Ambassadors of England and France are struck with them, and are watching their progress. The Porte has evidently regained confidence, and the intrigues of the Divan, which sought to detach it from Russia, are more and more neutralized. The Sultan often repeats his favorite saying — "I know what I have at present, but I know not what I should have if I listened to those who would detach me from Russia. I prefer the certain to the uncertain. I find a friend in Nicholas, but I know not what I could expect from the friendship of those who offer it to me."

How to make Bowl of Punch. — On the 26th Oct. 1694, a bowl of punch was made at the Right Hon. Edward Russell's house, when he was Captain General and Commander in Chief of his majesty's forces in the Mediterranean. It was made in a fountain in the garden, in the middle of four walks, all covered over head with lemon and orange trees; and in every walk was a table, the whole length of it covered with cold collations, &c.

In Parkman, Oct. 7th Mr. John E. Southworth, of consumption aged 26; — Divine Providence in this dispensation has left to me an amiable wife with an infant daughter — an aged father, and mother, a brother and sisters with a large course of relatives and friends. Mr. Southworth to say the least was a young man of good talents, of sober life, and conversation; and from his youth been a careful reader of his *bible*: from this circumstance we may account for his filial duty to his parents when young, and finally embracing the glorious gospel of salvation to all men. I had the satisfaction to see him often, and converse on the subject of his approaching end — when asked how death appeared as it approached, he replied, much the same: the Lord's time is the best time. Such was the nature of his complainings as by times to give some hopes of returning health. On the morning of his death he appeared as well and even better than for weeks before. A few minutes before his death he conversed freely on various subjects, played with his child which sat upon the bed. But alas! an unusual sound called the attention of the family, but the angel of death had called, and his spirit had taken its flight to the God that gave it. Well might the great apostle say "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away." Mr. S. had selected the words of Paul to Timothy iv. 7, "I have fought a good fight I have finished my course I have kept the faith;" as a subject for his funeral occasion. May the choicest of heaven's blessings rest on this bereaved family. A. A. R.

Honor and Dishonor. — We find it stated in a Buenos Ayres paper, that the director of an equestrian company, exhibiting at Monte Video, has been compelled to make a public apology in the Monte Video papers, in consequence of one of his horses being called "Bolivar," it being considered offensive to the memory of the General. The apology was made — the excuse was, that the manager had offended through ignorance.

Thanksgiving. — The Governor of Massachusetts, has appointed Thursday, the 27th of November next, to be observed by the People of that Commonwealth as a day of public Thanksgiving.

Doctor George C. Shattuck has contributed the liberal sum of five hundred dollars, towards completing the Bunker Hill Monument.

In looking at the English Budget for the coming year, we perceive that the chancellor proposes a reduction of taxes amounting to £1,581,000, which bear hard upon the laboring class, and to increase the income for licenses to retail spirits 50 per cent. by which he will raise \$160,000, and also to raise \$35,000 on beer licenses.

The editor of the Hartford Pearl offers a prize of Twenty Dollars for the best

THE ORPHAN'S LAMENT.

BY S. S. OSGOOD.

Oh! give me back the years gone by.
The home that once was mine;
The hope, the joy, that lit my eye;
That happiness divine!

My home is now on every shore,
And on the deep, deep sea;
And yet alas! I feel no more
What hope was once to me!

I do not hear a mother's prayer,
A father's gentle tone;
The merry laughter ringing there—
My brother's and my own!

I do not see the green where we,
Each morning used to play;
Where my young heart was light and free,
As was the light of day.

The grass grows o'er my mother's grave,
The birds sing sadly there!
My home is on the shore—the wave—
Alas! I know not where!

"GOD IS LOVE."

God is love : his mercy brightens
All the path in which we rove ;
Bliss be wakes, and wo he lightens,
God is Wisdom, God is Love.

Chance and change are busy ever,
Man decays, and ages move ;
But his mercy waneth never,
God is Wisdom, God is Love.

Even the hour that darkest seemeth,
With his changeless goodness prove ;
From the mist his brightness streameth,
God is Wisdom, God is Love.

He with earthly cares entwineth
Hope and comfort from above ;
Every where his glory shineth,
God is Wisdom, God is Love.

ZIITO, THE SORCERER.

Very extraordinary things are related of Ziito a sorcerer, in the court of Wenceslaus, king of Bohemia and afterwards emperor of Germany, in the latter part of the fourteenth century. This is perhaps, all things considered, the most wonderful specimen of magical power anywhere to be found. It is gravely recorded by Durbravens, bishop of Olmutz, in his history of Bohemia. It was publicly exhibited on occasion of the marriage of Wenceslaus with Sophia, daughter of the elector Palatine of Bavaria, before a vast assembled multitude.

The father-in-law of the king, well aware of the bridegroom's known predilection for theatrical exhibitions and magical illusions, brought with him to Prague, the capital of Wenceslaus, a whole wagon-load of morrice-dancers and jugglers, who made their appearance among the royal retinue. Meanwhile Ziito, the favorite magician of the king, took his place obscurely among the ordinary spectators. He however immediately arrested the attention of the strangers being remarked for his extraordinary deformity, and a mouth that stretched completely from ear to ear. Ziito was for sometime engaged in quietly observing the tricks and sleights that were exhibited. At length, while the chief musician of the elector Palatine was still busily employed in showing some of the most admired specimens of his art, the Bohemian, indignant at what appeared to him the bungling exhibitions of his brother-artist, came forward, and reproached him with the unskillfulness of his performances. The two professors presently fell into warm debate. Ziito, provoked at the insolence of his rival, made no more ado but swallowed him whole before the multitude, attired as he was all but his shoes, which he objected to because they were dirty. He then retired for a short while into a closet, and presently returned leading the magician along with him.

Having thus disposed of his rival, Ziito proceeded to exhibit the wonders of his art. He showed himself first in his proper shape, and then in those of different persons successively, with countenance and stature entirely dissimilar to his own; at one time splendidly attired in robes of purple and silk, and then in a twinkling of an eye in coarse linen and a clownish coat of frieze. He would proceed along the field with a smooth and undulating motion without changing the posture of a limb, for all the world as if he were carried along in a ship. He would keep pace with the king's chariot, in a car drawn by barn-door fowls. He also amused the king's guests as they sat at table, by causing when they stretched out their hands to the different dishes, sometimes their hands to turn into the cloven feet of an ox, and at other times into the hoofs of a horse. He would clap on them the antlers of a deer, so that, when they put their heads out the windows to see some sight that was going by, they could by no means draw them back again; while he in the mean time feasted on the savory cates that had been spread out before them, at his leisure.

At one time he pretended to be in want of money, and to task his wits to devise the means to procure it. On such an occasion he took up a handfull of grains of corn, and presently gave them the form and appearance of thirty hogs, well fatted for the market. He drove these hogs to the residence of one Michael, a rich dealer, but who was remarkable for being penurious and thrifty in his bargains. He offered them to Michael, for whatever price he should judge reasonable. The bargain was presently struck, Ziito at the same time warning the purchaser, that he should on no account drive them to the river to drink. Michael, however, paid no attention to this advice; and the hogs no sooner arrived at the river, than they turned into grains of corn as before. The dealer greatly enraged at this trick, sought high and low for the seller, that he might be revenged on him. At length he found

him in a vintner's shop seemingly in a gloomy and absent frame of mind, reposing himself, with his legs stretched out on a form. The dealer called out to him, but he seemed not to hear. Finally he seized Ziito by one foot, plucking at it with all his might. The foot came away with the leg and thigh; and Ziito screamed out apparently in great agony. He seized Michael by the nape of the neck, and dragged him before a judge. Here the two set up their separate complaints, Michael for the fraud that had been committed on him, and Ziito for the irreparable injury he had suffered in his person. From this adventure came the proverb, frequently used in the days of the historian, speaking of a person who had made an improvident bargain, "He has made just such a purchase as Michael did with his hogs."

THE LANGUAGE OF ANIMALS.

"That animals have each a language of their own to one another," says James Hogg, in his Sermons, "there can be no doubt. I know a good deal of their language myself. I know by the voice of the raven when he has discovered one of my flock dead—I know also his prelude to the storm and fine weather. The moorhows can call one another from hill to hill. I learned to imitate their language so closely that I could have brought scores of them within the range of my shot of a morning. The blackcock has a call too, which brings all his motley mates around him, but the females have no call. They are a set of subordinate beings, like the wives of a nabob. They dare not even incubate upon the same hill with their haughty lords. But the partridge, and every mountain bird, have a language to each other, and though rather circumscribed, it is perfectly understood, and as Wordsworth says, "not to me unknown." Even the stupid and silly barn door hen, when the falcon appears, can, by one single alarm note make all her chickens hide in a moment. Every hen tells you when she has laid her egg; and, lest it should not be well enough heard or understood, the cock exerts the whole power of his lungs to divulge the important secret. The black faced ewe, on the approach of a fox or a dog, utters a whistle through the nostrils which alarms all her comrades, and immediately puts them upon the look out. Not one of them will take another bite until they discover whence the danger is approaching. If the dog be with a man, sundry of them utter a certain bleat, which I know well but cannot describe, and begin feeding again. If the dog is by himself, they are more afraid of him than any other animal, and you will then hear the whistle repeated through the whole glen.

"But the acuteness of the sheep's ear surpasses all things in nature that I know of. A ewe will distinguish her own lamb's bleat among a thousand all braying at the same time, and making a noise a thousand times louder than the singing of psalms, at a Cameronian sacrament in the fields, where thousands are congregated—and that is no joke either. Besides the distinction of voice is perfectly reciprocal between the ewe and lamb, who amid the deafening sound, run to meet one another. There are few things have ever amused me more than a sheep shearing, and then the sport continues the whole day. We put the flock into a fold, set out all the lambs to the hill, and then send the ewes to them as they are shorn. The moment that a lamb hears its dam's voice, it rushes from the crowd to meet her, but instead of finding the rough, well-clad, comfortable mamma, which it left an hour, or a few hours ago, it meets a poor, naked shivering—a most deplorable-looking creature. It wheels about, and uttering a loud, tremulous bleat of perfect despair flies from the frightful vision. The mother's voice arrests its flight—it returns—flies, and returns again, generally for ten or a dozen times before the reconciliation is fairly made up."

From the N. Y. Evening Star.

A CHAPTER ON TEMPER.

One of the most impressive admonitions ever given to a mother, is found in the advice of her physician, never to nourish her infant when in a passion, as the pure fountain from whence it derives support, is for a time poisoned by the ebullitions of rage, and convulsions and death too frequently follow. How dreadful, therefore, is the consequence of passion, when it may even endanger the life of the innocent being at the very moment when it receives the nourishment so necessary for its existence—and how frequently is every enjoyment through life, poisoned by giving way to the force of a crabbed, petulant, wayward temper.

Something may be charged to Dame Nature in the formation of our tempers, but more to early impressions—to proper corrections, to severe admonitions in repressing and checking the gusts of passion in a child. This watchful and anxious duty is more necessary with a daughter than with a son, because a boy is thrown upon the world, mingles with mankind, and rudeness and passion are promptly checked by prompt punishment and the rough treatment he experiences on life's stormy billows, is an efficient corrective of a bad temper.

Not so with a girl. From her pursuits and domestic habits, she is necessarily estranged from the world until that period arrives when she is called upon to take an interest in its busting concerns, when

her accomplishments, and probably, personal attractions, draw around her friends and admirers; and when she is about to be translated from scholastic pursuits and maiden habits to the more elevated sphere in which the wife or mother moves. Here is the trying moment. The ardent admirer sees in the object of his fond affection nothing but what is truly amiable; he finds her all that glowing fancy had painted;—but when the giddy lover is superseded by the temperate husband, and he anxiously examines with deeper scrutiny into the qualities of her head and heart, he is shocked beyond expression to find youth and beauty under the deformity of a confirmed bad temper—and he dates his misery and unhappiness from the moment of his unfortunate discovery—he finds that nature has not been munificent in this blessing, but neglect had strengthened natural propensities, like a fair garden which is allowed to overrun with weeds.

If he is blest with health, he cannot enjoy it, from the fretful contradiction of her temper; if he has to labor with care and anxiety, his home is always hateful to him; if he advises he is treated with neglect; if he admonishes he is threatened with displeasure; if he raises his voice in anger, he is assailed with ten-fold violence—his servants refuse to remain with him—his friends will not sacrifice their comfort to her spleenetic humors; she is unhappy herself, and makes every one unhappy around her, while her husband, driven to other sources of enjoyment, too frequently plunges into dissipation and ruin, because he cannot find that happy retreat which his ardent fancy had painted. A bad temper, therefore, in woman, poisons all happiness and turns her milk to gall; blights her youth, and brings on premature, fretful old age, palls all her enjoyment, banishes her friends, and renders her home comfortless and barren. Far different is the ripe, rich harvest of a home made bright and happy by the sweet temper and mild deportment of an amiable wife, who, if afflictions cross her husband abroad, finds comfort and consolation in his domicil; is happy in a company whose temper is like the silver surface of a lake, calm, serene, and unruffled. If he is rich, his admiring friends rejoice in his prosperity, and delight in his hospitality, because all around is light, airy and sunshine; if he is poor, he breaks his crust in peace and thankfulness, for it is not steeped in the waters of bitterness. An amiable temper is a jewel of inestimable value in the sum of earthly happiness, because with that alone, the whims of a cross husband may be subdued; many vices may be overcome; the unruly conquered; the fretful tranquilized; and the hurricane softened and hushed, as the mild zephyr that sweeps o'er the honey-suckles under the casement.

IT will be published once a fortnight on a whole sheet of paper a trifle smaller than the sheet on which the Intelligencer is issued, and will be printed in the quarto form; that is, each paper will be folded once more than the Intelligencer and will therefore consist of eight pages. This mode of printing and publishing is adopted in order to save postage, as the postage on a whole sheet is no more than on a half; and a paper issued once a fortnight on a whole sheet will not of course, subject a subscriber to but half the postage annually which it would if issued weekly on a half sheet. Besides this, much more reading matter will be inserted in the course of the year, as the space occupied by the title, terms, &c. will be but half as great as though published weekly.

The price will be one dollar per annum, in all cases to be paid in advance. This must be an unavoidable rule.

To induce a general circulation of the paper the publisher will himself pay the postage on packages containing not less than ten papers. That is, if any company or individual will forward to him, free of expense, ten dollars, or a larger sum, he will send to such company or individual free of postage, as many papers as there may be dollars, for one year. And as a further inducement to circulating the "Friend" any individual who shall order and pay for twenty papers shall be entitled to a copy of Whittemore's "History of Universalism"—and some other Universalist Book or Books of equal value for every additional ten copies so ordered.

The publication of *The Christian Friend* will be commenced so soon as such an expression of our Christian friends opinions shall have been received, as will warrant us in the belief that the plan is favorably viewed.

It will be proper here to remark, that most of the matter that may appear in *The Christian Friend* will also be inserted in the *Christian Intelligencer*.

Gardiner, July 16th, 1834.

HYGEIAN MEDICINE.

THE undersigned has the sole General Agency for the United States, of that valuable Medicine, known as

HYER'S PILLS, THE AMERICAN IMPROVED HYGEIAN VEGETABLE MEDICINE.

The unparallelled success which has attended the use of this Medicine for the period that it has now been before the public, is the surest pledge that can possibly be given of its highly valuable properties. As a remedy for general application, in purifying the Blood, and producing a healthy action through the entire range of the System, it probably stands unrivaled. The Pills have been found eminently useful in the following, among other Complaints, viz., Quinsy, Dyspepsy, Headache, Cough, Catarrh, Colic, Cholera, Bilious Colic, Gravel, Piles, Jaundice, Consumption, the various classes of Fevers, Fever and Ague, Scrofula, Sypilis, Palpitation of the Heart, Rheumatism, &c. &c. The use of a single Dollar Package will in most cases convince a patient of their beneficial properties. Indeed a fair trial of them, in accordance with the directions accompanying each package, is the only recommendation they need.

From a personal trial of the Medicine, its general use in his family for two years, and observations of its beneficial effects in others, through his circle of acquaintance, the undersigned can recommend it to the public with the most perfect confidence. By this he does not mean to be understood that it will restore the dead to life, but that he knows it, from actual experience and observation, to be a valuable combination of curative properties.

The Medicine is put up in packages of \$1 each, with a pamphlet comprising a brief treatise on the origin of disease, and very full directions for the use of the Medicine.

Applications for Agencies, (post paid,) must be accompanied by the most inexpressible references—in the city so far as is possible. All orders addressed, L. H. FINCH, at the General Agency Office, No. 2, Marble Building, Chatham-Square, foot of Bowery, NEW YORK, or to the undersigned, at the same number, will meet with prompt attention. P. PRICE.

—AMONG WHICH MAY BE FOUND—

BROADCLOTHS—Black, Blue, Browns, Olives, Invisible-Green, Adelaide, Oxford and other mixtures.

—ALSO—

A good assortment of Drab and Olive Petersham, Lion-skins, Dusells, Kerseys, &c.

CAMLETS—A good assortment of imitation and Merino Camlets.

VESTINGS—A general assortment, select patterns.

TRIMMINGS of the best quality kept constantly on hand.

READY MADE CLOTHING—A good assortment of ready made Clothing constantly on hand and warranted good and Cheap.

All of the above articles will be sold CHEAP, or made up to order at short notice for CASH.

Gardiner, Sept. 23, 1834. 34 6m.

PROSPECTUS OF THE GAZETTEER OF MAINE.

NOW in press, and will soon be published, "A Gazetteer of Maine," compiled from the best sources of information, from several volumes already published, and from original papers prepared expressly for the purpose. This work will contain a sketch of the early History of Maine, a description of the counties, towns, rivers, mountains, and all the useful matter generally comprised in works of the kind. The whole will pass under the inspection and review of able judges, and assurance is given that the work shall be full, complete and correct. We are aware that there has been imposition and deception in book subscriptions, and I wish to say that no subscriber will be required to take the book when published, unless he is entirely satisfied with its appearance. It is absolutely necessary that subscriptions sufficient should be obtained to cover the expense, which will be considerable.

JAMES BURTON, JR.

Conditions—This work will contain about five hundred octavo pages, printed on good paper and new type, and well bound, and will be delivered to subscribers at two dollars per copy, and the price will not be reduced.

Editors in this State who will insert this prospectus in their paper a few weeks, shall receive a copy of the work.

Any person who shall procure eight subscribers shall receive a copy gratis.

Bangor, April 1834. 23

J. M. CROOKER,

WATERVILLE.

HAS just received from Boston, an assortment of Universalist Books, which he will sell at Boston prices, among which are the following:

Paige's Selections

Smith on Divine Government

Ballon on the Parables

Rayner's Lectures

Ballon's Examination

Modern History of Universalism

Ballon's 2d Inquiry

Winchester's Dialogues

Life of Murray

Hutchinson's apology

Ballon's Sermons

Hell Terrors Overthrown

Familiar Conversations

Latest news from Three Worlds

Christian Universalist

Davens Discussion

Convention Sermons

Cobb's Sermons

Reply to Hawes

Appeal to the Public

1st Vol. Universalist

Ballon's Examination of Channing

Universalist Hymn Books

An assortment of Tracts.

Waterville, May 31, 1834. 28

FEATHERS

JUST received and for sale by

GREEN & WARREN.

July 8, 1834.

PRINTING executed in the neatest manner and on

the most reasonable terms at this Office.

September 23, 1834. 39

Saw Mill Gear.

TO be sold low the gear of a Saw mill, consisting of

WATER WHEELS with iron rims, cranks, &c.

RAG WHEELS and also a MILL CHAIN 109 feet in

length.